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Attempts to propagate the gospel among the Indians in New-England and parts adjacent.

(Contin. from p. 370.)

NUMBER III.

Concerning the propagation of the gospel among the Indians, particularly on Martha's Vineyard, by the ministry of the Rev. Thomas Mayhew, jun. &c.

OBSTACLES being, in some degree, removed, the gospel made much greater progress, than it had done before. In each year, for many in succession, natives of the island were coming in, and making profession of the Christian faith; in some years a very considerable number, till at length, very few speculative infidels remained upon this, and the neighboring islands.

We have already taken notice of Mioxoo, and Tawanquatuck; the former, a man of distinction; the latter a principal Sachem in that part of the island where he lived. These appear to have been the first

converts among men in power.— Their example was followed with happy consequences: They not only embraced the gospel themselves; but encouraged others, particularly their dependents, to attend upon the means of instruction, that they also might be led to the truth: Like good Cornelius, they called together their relations, intimate friends, and neighbors, that they also might partake of those important blessings, which they themselves were desirous of enjoying.

In the year 1648, there was a general meeting of all who were inclined for Christianity, to confirm, and assist one another in adhering to it. This assembly was held in Mr. Mayhew's presence; and he observed, that twelve of the young men went and took Saco-chanimo, the eldest son of Tawanquatuck, the Christian Sachem, by the hand, telling him, they loved him, and would go with him in God's way; and the elder men encouraged them, and desired, that they would never forget these promises; and so after they had sung part of a psalm, in their own language, they returned home with

expressions of great joy, and thankfulness.

In the year 1649, there was a considerable accession to the number of praying Indians at one time. In this year Hiacoomes preached a sermon at a place called Nunpaug, in which discourse he reckoned up many of the great sins, of which the Indians were guilty; and as many good duties which ought to be performed by them, (but were neglected.) Upon his finishing this discourse, no less than twenty-two of his hearers, at this time, professed their resolutions against the sins mentioned, and that they would walk with God in newness of life: Of this number Momonequem, a man of no small note among his countrymen, was one; and seemed, above all the rest, to be exceedingly affected; for to the great admiration of all the Indians then present, with much apparent sorrow of heart, and indignation against sin, he did now enumerate twenty of his own sins; manifesting his repentance of them, and professing his resolution to follow the only living, and true God against all opposition: Mr. Mayhew, from what he observed of him after this, was persuaded that he was a real Christian.

About this time, a famous powow, called Tequanonim, entertaining thoughts of turning from his false gods, to the one only true God and Jesus Christ, the only Saviour of sinful men, providentially meeting with Momonequem in the woods, opened his case to him, and took his advice upon it; and the effect was, that this powow became, as there was reason to believe, a sincere convert and good Christian.

Momonequem being esteemed by the praying Indians, as a man of wisdom, and prudence, they

soon began to resort to him, when they wanted counsel and encouragement in any of their difficulties; and such as inclined to become Christians, did so too.

After this, he became a minister, and preached every Lord's-day to his countrymen; and that he might be the better prepared to address his hearers, he waited on Mr. Mayhew the last day of the week, in order to his assisting him in his preparation for the work of the ensuing day*.

And now in the year 1650, comes on the critical point of the credit of the powows among them: For Hiacoomes, as we have seen, openly renouncing and protesting against the false gods, which he had worshipped, and all the powows, whom he viewed as their familiar ministers; and with a surprising courage, under all circumstances, despising and defying their power; they were greatly enraged, and threatened his utter destruction; but to the surprise of the people, and their own confusion, they were unable to hurt him.

Soon after this, God was pleased to give growing success to the zealous and laborious services of the missionaries. For in a little time after, an Indian standing up at Mr. Mayhew's lecture, confessed his sins, declared his repentance, and desire to forsake them; and then going to Tawanquatuck, before mentioned, and some other Christian Indians, and then to Mr. Mayhew, he expressed the warm affection he had for them; and in his native simplicity added, "I greatly desire to go along with you for God's sake." Upon which they received him with much pleasure. After this there came five

* *Indian Converts*, p. 12, 13.

men more ; and by the end of the summer, there were thirty-nine Indian men of this meeting, who had the knowledge of the main points of religion, professed their belief of them, and solemnly engaged to live agreeably to them ; beside the well-instructed and believing women, who were supposed to exceed the number of the men.

Within this year an event took place, which surprised the whole Island, and turned to the great and speedy advancement of the Christian religion.

For it pleased God, who had drawn a considerable number of the Indians from the powows to worship Himself, at which the powows were very much offended, yet now, even to persuade two of themselves, to go after those, who sought Him, and desire that they might walk with them, in the ways of that God, whose name is Jehovah. They came under deep convictions of the sins they had lived in, and especially powowing ; revealing the mysteries of their unlawful profession ; and expressing the most sincere repentance, and utmost detestation of them ; entreating, that God would have mercy upon them, pardon their sins, and teach them His ways for Christ Jesus' sake. And very affecting it was to Mr. Mayhew, and all who were present, (to use his own words) " To see these poor, naked sons of Adam, and slaves to the devil from their birth, to come towards the Lord, as they did, with their joints shaking, and their bowels trembling, their spirits troubled, and their voices, with much fervency, uttering words of sore displeasure against sin and Satan, which they had embraced from their childhood with great delight : And now accounting it

also their sin, that they had not the knowledge of God ; that they had served the devil, the great enemy both of God and man, and had been so hurtful in their lives ; but yet being very thankful, that thro' the mercy of God, they had an opportunity of being delivered out of their dangerous condition."*

The Christian Indians exceedingly rejoiced to see the powows begin to turn from their wicked ways to the Lord. In a little time after, on a lecture day, at the close of the exercise, there were several more of the natives, who expressed their desire to become the servants of the most high God ; among whom was Tequanonim, before mentioned, another powow of great esteem, and very notorious.

At the same time came in about fifty Indians more in one day, desiring to join with the worshippers of God in his service ; confessing their sins ; *some* those *actual* sins they had lived in ; and *others*, the wickedness of their *hearts*, desiring to be made better ; and for this end, to attend on the word of God, and look only to Jesus Christ for salvation. And upon this occasion Mr. Mayhew observes, that they generally came in by families ; the parents bringing their children with them, introducing them with this short speech, " I have brought my children too : I would have my children serve God with us : I desire that this son and this daughter would serve Jehovah." And if the children could but speak, the parents would have them say something to show their willingness to serve the Lord : And when the commandments were repeated, they all acknowledged them to be good,

* Letter, Oct. 1651, published in London, 1652.

and made choice of Jehovah to be their God ; promising, by his help, to walk according to his counsels : And when they were received by those, who were before in a general covenant (of which we shall give an account soon) it was by cheerful voices, and giving thanks to God, that they were met together in the ways of Jehovah.

These additions to the number of praying Indians were all made before the end of the year 1650.

By the midst of the year 1651, there were 199 men, women, and children, who had professed themselves to be worshippers of the great, and everliving God. And now there were two meetings kept every Lord's day, the one three miles, the other about eight miles from Mr Mayhew's house. Hiacoomes taught every Lord's day at the nearest, and Momonequem as often at the furthest. On every Saturday they both came to Mr. Mayhew to be informed and instructed in the subject they were to treat of ; and God greatly assisted them : And Mr. Mayhew had then undertaken, by divine assistance, to keep two several lectures, which would be, at each assembly, once a fortnight.

By the end of the year 1652, there were 282 Indians, not counting young children in the number, who were brought to renounce their false gods, and powows, and publicly, in set meetings, before many witnesses, had freely disclaimed, and defied their tyrannical power. Even eight of the powows, had now forsaken their wicked craft, and profitable trade, as they held it ; and now made profession of their willing subjection to the true God. And as not any of these were *compelled* thereto by power ; so neither were they allur-

ed by gifts, having received none from the very beginning.*

Mr. Mayhew, this worthy servant of Christ, continued his almost inexpressible labor, and vigilant care for the good of the Indians, whom he justly esteemed his joy and crown. And God was pleased to give such a victorious success to his unwearied labors, that by the year 1657, many hundred men, and women were added to the Christian society of such as might truly be said to be holy in their conversation ; and for knowledge, such as need not to be taught the first principles of the oracles of God ; besides the many hundreds of looser, and more superficial professors.†

* Indian Converts, 290.

† Matthew Mayhew's Triumphs of Grace.

Protestants could not approve of some methods, which have been made use of by Roman Catholics for the conversion of the Indians, or inducing them to make profession of Christianity. "In Maryland a great number of Indians in ancient times, submitted to be baptized by the Popish Missionaries, for the sake of some new shirts presented to them, to encourage them to receive the ordinance. But the poor creatures not knowing how to wash them, when foul, came, after a little time, and made a motion, that the Roman Catholics would give more shirts, or else they would renounce their baptism."‡

Some Catholic Missionaries to Indian tribes in the Province of Maine, in the last century, used, after public instructions were closed, to encourage them to attend again, by giving them a liberal draught of ardent spirits ! Protestant Missionaries take no such ways to gain proselytes : Nor, when they can do it, do they ever use force, to accomplish this end ; sensible, that such a procedure is in direct opposition to the example and precepts of Jesus, and to the whole system of Christianity.

‡ Magnal. B. III. p. 204.—Neal, Vol. I. p. 284.

After a considerable number of the Indians had made profession of Christianity, being convinced, that they could not bring themselves under too strict engagements to conform their lives to the sacred precepts enjoined by the founder of the religion they had chosen, a great part of them, in the spring of the year 1652, of their own accord, made a motion to Mr. Mayhew, that they might have some method settled among them, for the exercise of order and discipline, that so they might be obliged to live in a due subjection to the laws of God; and they desired to enter into a covenant, that a sense of their duty might be more deeply impressed upon their minds, and their obligations might not easily be forgotten.

The praying Indians did also, about the same time, earnestly desire, that Christian civil government might be set up over them; and that transgressions of the law of God might be punished according to the rules of his word. They desired Mr. Mayhew to inform them, what were the punishments, which God had appointed for those, who break his laws, to which they were willing to subject themselves; and that they might have some men chosen among them, with his father and himself, to see, that the Indians walked in an orderly manner; encouraging those, who did so, and dealing with those, who did not, according to the word of God.

Prior to the time of their entering into the solemn covenant proposed; and in order to prepare their minds for that serious, and weighty transaction, a day of fasting and prayer was appointed to promote repentance of their sins, and to implore the Divine presence and aid: Another day was

set apart soon after for the same purpose, and to complete the work they had in view: Being then assembled, some of them spake for the excitation of themselves, and of others; and about ten, or twelve of them, prayed, as Mr. Mayhew describes their devotion, "Like men endowed with a good measure of the knowledge of God, their own wants, and the wants of others, with much affection, and many spiritual petitions, favoring of an heavenly mind."

The same morning Mr. Mayhew drew up a covenant in their native language, which he often read, and made plain to them; and they all, with free consent and thankfulness, united in it, and desired the grace and assistance of God to enable them to keep it faithfully.

When they chose their rulers, Mr. Mayhew observed, that they made choice of such, as were best approved for *piety*, and most like to suppress all wickedness, and encourage goodness; and that afterwards they were, upon all occasions, forward to show their earnest desire of rulers of *such a character*.*

The praying Indians, who were in covenant, paid particular attention to the disposition and character of those, who wished to join them. Mr. Matthew Mayhew informs us, who, and how qualified those were who were esteemed Christians; what measures they took to satisfy the congregation, with which they were desirous of joining †

"When such a number professed the Christian religion, as gave occasion to the Indians in general to esteem them a sect different from themselves, and by the de-

* Indian Converts, p. 82 and 209.

† Triumphs of Grace.

nomination of praying men, to signalize that difference; and that their number was such, as to meet publicly to worship God: Such, who forsook their heathenish worship, professing themselves to become Christians, declared, in the public assembly, the grounds, and reasons moving them to renounce heathenism, and embrace Christianity, with their resolution to pray, to serve and to endeavor to obey the true God in Jesus Christ; how this resolution was wrought in them; what temptations had obstructed; what *reason, scripture,* and *strength* from God had encouraged, and enabled them to retain such resolution; how they had often prayed to God, and yet been overcome by discouragements, temptations, &c. they closed all, by professing a resolution, by divine assistance, to pray to, and serve Him, and *Him* only. At the same time, they entreated the prayers of the congregation on their behalf. After they had finished their speech, many of the congregation took them by the hand, in token of love, and goodwill."

"If after such public profession any were observed not to perform the usual worshipping of God in praying with their families, desiring a blessing on their food, and the like (who yet constantly attended in their public meeting) they were publicly examined of the same."

After such a particular account has been given of the large numbers on the Island, who professed Christianity under the ministry of Mr. Mayhew, jun. it is natural to enquire particularly, what was their moral and religious conduct in his time, and in that of his successors? This was very briefly mentioned before; but a more par-

ticular account may be expected.

As it was in the primitive times, so it was among the natives of this island who professed to receive Christianity; *some* were merely nominal Christians; *others* gave pleasing evidence, that they were Christians, not in name only, but in deed, and in truth.

As to many professors among these Indians, it cannot be denied, and ought not to be disguised, but lamented, that they did not conduct according to their profession, and sacred engagements. There were too many, whose characters were similar to those drawn by our Saviour in the parable of the sower, who never bare fruit: Their ministers could lament over too many of those, who professed Christ, as St. Paul did over not a few in his day, particularly no small number of the Philippians, "For many walk, of whom I have told you often, and now tell you, even weeping, that they are enemies to the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.*"

However, among the professors of Christianity on this island, a good number behaved in such a manner, as to adorn the doctrine of God their Saviour. Rev. Experience Mayhew, esteemed by his numerous acquaintance, a judicious and pious divine, has published an account of many among the Indians on the Vineyard, both adults and children, who exhibited very satisfactory and agreeable evidence, that they had received the truth in the love of it.

In general, their religion appeared *rational*, free from the glooms of superstition, and the airy flights

* Philip. iii. 18, 19.

of enthusiasm : They seemed to avoid ostentation, and to exhibit that poverty of spirit, which is characteristic of the real Christian.

In respect to adults, particularly heads of families ; the deep sense they seemed to have of *sin*, of the corruption of their hearts, and their countless offences in act—their humiliation under a sense of these things—the necessity they expressed of having a share in the redemption purchased by Jesus Christ, of which they often spake with pleasing wonder and gratitude—the need they experienced, and freely mentioned, of the divine spirit to form their hearts to holiness—the humble, unaffected expressions of the vileness of their hearts, at the same time, their cheerful reliance on the Almighty Saviour to cleanse them from the pollution of sin, and grant them the pardon of their offences—their magnifying the mercy of God, discovered in the redemption and salvation of sinners by Jesus Christ, and expressing the most lively gratitude to God, that he had led them to an acquaintance with the glorious gospel—their apparent, unaffected piety in its various branches—the care they took to support religion in their families, by reading the scriptures, or causing them to be read in their houses, when practicable ; by regular attention to prayer in their families, and in many instances to psalmody—their care to train up their children in Christian knowledge and virtue, by catechetical instructions, and otherwise, by teaching them early to call upon God in prayer, and taking pains, that they were taught to read, as soon as opportunities presented, that they might reap greater benefit by the sacred writings—their conscientious and strict observation of the Christian sabbath,

both in public and in private—their benevolence to their infidel countrymen, in making zealous efforts to bring them to an acquaintance with the truth, an acknowledgment of it, and conformity to it—their Christian attempts to reduce their vicious neighbors from paths of wickedness, particularly from the abuse of ardent spirits, to which, as a people, they were so strongly inclined, and which was pernicious to many of them, and led on to a train of natural and moral evils of fatal tendency—the temperance and diligence, many of them discovered, and the habitual observance both of the private, and social virtues in general—the deep repentance expressed by those of them in general, who gave offence by some censurable actions (for there were some pitiable instances of some professors falling into open sins, contrary to their general behavior, which were matters of offence)—their ready compliance with the rules of gospel discipline, when such melancholy events took place—their improving such falls, as affording solemn admonitions to be more circumspect in future life—their habitual care, after this, to avoid, as far as might be, temptations to all sins particularly to *that* or *those*, which did most easily beset them—their benevolence and fidelity, both when in health, and when sick, and near the grave, in giving weighty advice, and as need required, admonition and reproof to their families, and others, with whom they had occasional interviews—the pains they took in representing the excellency and inculcating the necessity and infinite importance of vital religion, and recommending, with great earnestness, an immediate attention to it—the affecting sense they renewedly expressed of the evil of their

hearts and practice—their renouncing their own merits, and expressing a firm trust in those of the divine Saviour, and with their dying breath committing their souls to him—these several things now mentioned will satisfy the mind, that they had heartily embraced the gospel.

There were many happy instances of *early piety* among these Indians. Many youths, and young children gave agreeable evidence to their pious friends, that they were sincere disciples of Christ. Forsaking the vanities and follies of childhood and youth, they appeared to devote themselves to the service of God ; and habitually to make religion the great business of their lives. Many *such* proofs of real religion, as were exhibited by the *adults*, were discovered by *them*. They seemed to have an heartfelt sense of sin, of its pollution as well as guilt ; expressed their repentance for sin, and trust in the blessed Saviour for pardon and sanctification ; and habitually behaved themselves agreeably to the laws of Christianity. In general, they seemed earnest in their endeavors to learn to read, that they might have the better advantages to gain knowledge from the holy scriptures, and those other books, written upon divine subjects, which were translated into their language. They seemed to delight in the public and private exercises of religion ; and were supposed generally to perform the secret duties of it ; many of them, at times, being unexpectedly found in postures of worship in retirement, and affording other presumptive evidences of their attention to these offices of piety. They were careful observers of the Christian sabbath. They were habitually dutiful and obedient to their parents ; and perform-

ed in general, with laudable diligence and fidelity, the services assigned them, whether in the school, the field, or elsewhere ; and made it their habitual care to avoid the sins and follies of childhood and youth. Their conversation, while in health (childish and youthful imperfections excepted, to which the best of children are liable) was agreeable to the gospel. They were free in confessing their faults, and professing their resolutions to guard against them in future, and in the main fulfilled their engagements. The knowledge of many of them, in divine things, was much greater, and more extensive, than could be expected in those of their age, and under such natural disadvantages for improvement ; which, in connexion with various other things, afforded good presumptive evidence, that their minds were specially illuminated by the Spirit of Light to understand the truths and mysteries of the gospel. The speeches of some of them in their last sickness, (as some of them died in early life) were really surprising, and not a little edifying to the adult, who attended upon, or occasionally visited them. Many of them, with great earnestness, addressed their youthful companions upon the subject of early piety ; inciting them to keep in mind the uncertainty of life, and the infinite importance of preparing for death ; that by all means they would remember their Creator in the days of their youth.

Those, in general, of whom we are speaking, “died with comfortable hopes of future happiness, thro’ the mercy of God, and the merits of the glorious Saviour ; and some of them with great serenity and uncommon light, without even the smallest interposing cloud.”

This general account of pious

young persons among the Vineyard Indians, shall be closed with an anecdote, which I am persuaded will be grateful to the serious reader. Many others, very pleasing, and interesting might be adduced; but, at present, I shall confine myself to one, viz. to that of Eleazar Ohhumuh, who having had a religious education, appeared serious from his very childhood. The father of this youth was somewhat addicted to the vice of following strong drink, while his son lived; and he was, by bad neighbors, too often drawn into the company of such as inflame themselves with it. The pious youth viewed with deep concern, and piercing grief, the vicious course his father was pursuing; and did, several times, go to the place, where his father was drinking, and with such earnestness, and so many tears, intreat him to leave his drinking company, and go home to his family, that he was not able to withstand the importunity of his afflicted child; but, at his desire, left the drinking tribe; and when he came home, owned the victory, which his son had obtained over him."*

This dutiful and benevolent conduct of the religious youth, but especially his premature death (for he died at the age of sixteen years) so affected his father, that by the divine blessing, they were means of producing a complete reformation in the man, in respect to intemperance; "He totally quitted his immoderate use of strong drink."†

* Indian Conv. 225.

† Happy, might many fathers at the present day, among those who call themselves civilized, have among their children, such dutiful, kind and faithful monitors; and that their filial respect and benevolence might produce effects equally good, and lasting.

Rev. Experience Mayhew, who has transmitted an account of many scores of Indians on the Island, who appeared to be real Christians, observes, that he could have given many more examples of those, both adults, and children and youth, who furnished good evidence, that they were sound converts: But as his book was already larger, than he first intended, he should omit them. And as this great, and good work was begun among the natives in the days of his great grandfather; doubtless had constant and full records been kept by him, and his posterity, still many more instances might have been adduced; but their continued, and unwearied labors, in the evangelical work, doubtless prevented them from leaving many memoirs, which otherwise they might have done; which had they performed, would still have more magnified divine grace, and been, to the devout and pious mind, a pleasant and instructive part of Christian history.

However, the historical sketches of the lives of many Christian Indians drawn by Mr. Mayhew, and published to the world, must be a grateful, and improving entertainment to the serious and devout Christian; and lead him to ascribe praise to a gracious God, who, from ignorant and brutish heathen, the very ruins of the rational creation in this world, raised up those, who were, in some good degree, civilized, and embraced the faith of Jesus, and lived like Christians in all holy conversation and godliness.

The Rev. Thomas Prince of Boston, above seventy years ago, made the following observation concerning the Vineyard Indians, "That God had produced as evident instances of pure, sincere, and

unaffected piety among that poor and unpolished people, as are to be seen in the politest nations."

Mr. Mayhew observing so many good effects of his ministrations among the Indians, was encouraged to pursue with vigor his pious labors down to the year 1657. He then found the harvest so plentiful, and the laborers not in proportion to the extent of the field, that he came to a resolution to make an attempt to obtain assistance from abroad. He understood that God had inclined the hearts of many good people in England, upon hearing of the success of the missionaries, to advance a considerable sum of money to encourage the propagation of the gospel among the New-England Indians: He therefore determined upon a short voyage to England, to give a more particular account of the state of the Indians, than he could do by letter; and to pursue the most proper measures for the advancement of religion among them. In order to promote a more general good, he supposed that he might, with propriety, leave them for the little time he expected to be absent, under the general inspection of his father, who was considerably acquainted with their language, intent upon promoting the good work to the utmost, and who was beloved, and venerated by the Indians; and under the particular instruction of some preachers of their own nation, whom he had found competently acquainted with the most important doctrines of Christianity, zealous in the cause, and faithful to their trust. The school, which he instituted in 1652, for the instruction of the Indians in reading, writing, and the principles of religion, was furnished with a Mr. Peter Foulger, an Englishman, for an instructor; a man

esteemed for his piety, and for his ability to teach, not only the common arts, but also the doctrines of the gospel, having a good acquaintance with the holy scriptures.

Mr. Mayhew took passage in a ship with his wife's brother, and an Indian, who was a teacher among the natives: But—"The ways of heaven are many times dark and intricate to mortals"—The vessel was doubtless foundered; neither the ship, nor any of the passengers were ever heard of more!

Thus came to a premature death Mr. Mayhew, jun. who was exceedingly beloved by his Christian Indians: They sincerely lamented his untimely death; and for many years after his decease, he was seldom named without tears. He died in the 37th year of his age, having ministered to the Indians thirteen, or fourteen years.

His death excited pungent grief in the breast of the celebrated Mr. Eliot, the evangelist of the Indians. In a letter of his the following year, he expresses himself in these affectionate terms; "The Lord has given us this *amazing blow* to take away my *brother Mayhew*! His aged father does his endeavor to uphold the work among the poor Indians, whom, by letters, I have encouraged what I can."

In addition to what has been already said concerning this excellent man, I shall quote the words of the Rev. Henry Whitfield,† who had been the first minister of the church in Guilford, Connecticut.

In his voyage to Boston, in order to his return to England, in

† The character of this worthy, and amiable divine may be seen in Dr. Mather's *Magnalia*, B. III. p. 217; and in Dr. Trumbull's *History of Connecticut*, Vol. I. p. 309.

the year 1650, he happened to put in at the Vineyard, and tarried there about ten days.

He attends Mr. Mayhew to a more private Indian meeting; and the next day to the Indian lecture, where Mr. Mayhew preached, and then catechised the children, who answered readily, and modestly in the principles of religion, some of them answering in the English, and others in the Indian tongue. Then Mr. Whitfield adds the following lines, which set Mr. Mayhew's character, as a gentleman of piety, benevolence, zeal, industry and self-denial in a very fair point of light.

"Thus having seen a short model of his way, and of the pains he took, I made some enquiry about Mr. Mayhew himself, and about his subsistence, because I saw but a small, and slender appearance of outward conveniences of life, in any comfortable way. The man himself is modest, and I could get little from him; but after I understood from others how short things were with him, and how he was many times forced to labor with his own hands, having a wife and three small children, who depended upon him to provide necessities for them; having not half so much yearly coming in, as an ordinary laborer gets there among them; yet he is chearful amidst these straits, and none hear him complain. The truth is, he will not leave the work, in which *his heart is engaged*; for on my knowledge, if he would have left the work, and employed himself elsewhere, he might have had a more comfortable maintenance. I mention this the rather, because I have some hope, that some pious mind, that reads this, might be inwardly moved to consider his condition, and come to his succour for his en-

couragement in this *great work*."

"Blessed is that servant, whom, when his Lord cometh, he shall find so doing."

(*To be continued.*)

Nymphas to Sospater.

(Continued from p. 332.)

LETTER II.

IN the present eventful period, at this solemn crisis, when iniquity abounds and blasphemy grows bold; when the most dangerous errors prevail and a deluge of infidelity is spreading through our nation and through Christendom; it would seem impossible any believer in revelation, who loves the Lord Jesus in sincerity, and feels strong wishes for the salvation of sinners, can indulge to sloth. Rather it would seem he must feel deep, solemn concern to do every thing which can be done at any expense, at a risk of all dangers which may threaten. Never, never were the gates of hell more moved, never were the enemies of religion more thoroughly awake and active, than at the present time, while the unclean spirits like frogs are going out to the kings of the earth, and the whole world, to gather them to the battle of the great day of God Almighty. In this most solemn crisis, when the powers of darkness, are all awake and the enemies of Christ are in motion, vigorously exerting themselves to exterminate the name of the blessed Jesus and his religion from the world, shall his few friends sleep on and take their rest? Shall they desert his standard at such a time as this, be lukewarm and indifferent in his cause, and be forgetful of Zion? Rather they should be all awake, all zeal, all activity in the glorious cause they have espoused, and

if possible, go beyond their enemies in the ardor of their exertions and the fervor of their zeal. At such a time they should watch, take the whole armour of God, stand in their lots and keep their garments, lest they walk naked and their shame be seen. At such a time, it behoves them to lean on the arm of their almighty Saviour, to repose on his power, to have recourse to his fulness, to be replenished with his grace, and to drink in large measures of his Spirit that they may stand in this evil day, and like good soldiers under the great Captain of our salvation, fight the good fight of faith.

Do you not, my friend, when you look around and contemplate the present sad state of things and the horrors of that increasing darkness which broods over Christendom, feel the benign influence of love to Christ, to his dear Zion and to the souls of men sweetly constraining you to exert yourself if any thing can be done by you, to oppose error, and to arrest the progress of infidelity? I have confidence you do. But I think I hear you saying with yourself, what can I do in my humble station, and with my abilities? If the Lord had placed me in some conspicuous station, blessed me with brilliant powers of mind, and favored me with a literary education, I might with some prospect of success exert myself. But being what I am in my humble station, what, alas! what can I do? Will you suffer me, my dear sir, to assure you, much of duty lies upon you, the Lord justly looks for much from you, and much, through the Lord's grace may be done by you, though you are placed in the common walks of life, and have not been favored with any very special ad-

vantages for making great improvements in divine science.

I wish you to believe me when I tell you, that to come to the help of the Lord against the mighty, to exert yourself to arrest the progress of error and infidelity, and to lay out yourself for the upbuilding of Zion in these troublesome times, it is not necessary that you be in some elevated station, or that you receive your education under some renowned Gamaliel of the present day. As a volunteer in the army of the King of Zion, you and every Christian are designated to be a witness to the truth, to hold forth the word of life, to fight the good fight of faith, to contend earnestly for the faith once delivered to the saints. It is as really your duty as it is the duty of the best champion in his army. Do you ask, how you may and ought to exert yourself? I can only say in brief, by closely following Christ your leader, by breathing his spirit and treading in his steps. His word of command to his whole army and to you is, *follow me*. In looking to him, the great Author and Finisher of the faith, you keep him full in your view, and watch all his motions and actions, and learn of and follow him. You will act a worthy part in the grand contest now depending, and your Lord will soon say, "Well done good and faithful, to you it is given to sit with me on my throne, and to reign with me forever and ever." He the great Author of the faith delivered to the saints, could say, "To this end was I born, and for this cause came I into the world to bear witness to the truth." It is your honor that you are set for the defence and confirmation of the gospel, to bear witness to the very same truth, and to hold it

out to the world, and you are to bear witness and give in your testimony in the same way, that is, by saying, doing and suffering. He has left you his own example, as well as his commands, for your direction. With his example in view and his precepts, it is evident as the light, that you are not to contend by fire and sword, but by an open, bold profession of the faith. He was not ashamed of the gospel. He was active, persevering and indefatigable in diffusing divine knowledge, in spreading the sweet light far and wide, and he was ready to do and suffer, to spend and be spent, to live and die for the diffusion of the heavenly light, for the spread and furtherance of the gospel. O how much did he say, do and suffer for the truth's sake, which is the glorious foundation on which Zion rests and the happiness of his eternal kingdom. In this way, you are to give in your testimony and if called, seal it with your best blood. You are with the greatest advantage to hold out the truth, in word and deed. Your speech should be always with grace, your tongue should be like the tree of life—you are to walk in the truth—you are to exemplify its beauty, energy, and benign influence by a living example, by a conversation becoming the gospel, and you are readily to make any sacrifice of ease, honor and pleasure you are called to—you are to be ready to part with any thing, however dear, yea, with every thing—yea with life itself, if called thereto. In this way, you are to come to the help of the Lord against the powers of darkness, and all the scoffers of the present day. In this manner are you to contend for the faith once delivered to the saints. That the Lord may enable you to

see more and more the importance of the controversy now depending, and by his grace dispose you to contend earnestly for the faith once delivered to the saints, is the earnest wish and prayer of yours, &c.

Thoughts on Romans vi. 14.

“—For ye are not under the law; but under grace.”

THE apostle wrote this epistle, and directed it to all that be in Rome, beloved of God, called to be saints. He sent it to them, to awaken their zeal and faithfulness in the service of Christ. In the passage under consideration, it was the object of the apostle to persuade his readers to perfect obedience to God, as may be seen by reading the paragraph. The phrase ‘not under the law,’ therefore cannot mean that saints in this world are not under indispensable obligations to conform in all things to the requisitions of the divine law, as much as if there had been no way of grace opened for men. Christ, the author of grace to man, came to magnify the law, and make it honorable, not to sink it into contempt, by absolving his people from obedience to it. For God to dispense with his law, would be to open the floodgates of iniquity and misery upon his creatures. It surely was not to procure this, that he sent his Son into the world. He came not to give his people unbounded licence, but to save them from their sins. God has not made a most excellent and necessary law, and then taught his people to trample it under foot. But has not grace reduced the law from its too great strictness; so that God will accept imperfect obedience, and justify his people upon that? Can it be thought that God will suffer

his people to be licentious to a certain degree, and justify them in it? or that, if we are unwilling to yield entire obedience to his will, he will accept of that which is imperfect,—of a small degree of obedience,—of that which we are willing to render him? Will he by doing this, openly acknowledge that his law is too strict? Did Christ die to atone for the crime of having made a law too rigid and severe? By no means. God will not thus conspire with his enemies to sink his law, dishonor his name, and ruin his own kingdom. No man will ever be justified for imperfect obedience. If imperfect creatures are ever justified, their righteousness will be no part of the grounds of their acceptance.

Nor does the consideration, that believers are not under the law, but under grace, render obedience to the law of less importance. The law was ordained against sin, because it is in its own nature and direct tendency reproachful to God, and injurious to the happiness of his kingdom: and certainly it is no less reproachful and injurious in its direct tendency, when committed by those who are not under the law, but under grace; than by those who are under the law. Has the mercy of God to believers lessened their obligations to holiness, or made it of less importance that they should be holy as he is holy? Instead of this, it has greatly increased them.

In what respects then are the saints not under the law? They are not under it as a covenant of works. They do not hope for justification on account of any obedience to it, perfect or imperfect. They plead guilty, and consider themselves justly condemned by it to eternal wrath, and their hopes of acceptance with God are on

other grounds. They are under grace, in distinction from the law, in that they hope for justification as matter of mere mercy. They trust in an atonement and righteousness wrought out by Christ, and are assured that all who condemn themselves, and cast themselves upon Christ by faith, shall be justified freely on his account; and they hope for justification by the covenant of grace and not of works. They are already under grace, and are justified by it, and made heirs of the promises.—Therefore,

Believers are not under the law in this respect, they are not subject to its curse on account of any past or future disobedience to it, or however great their sins. Christ is the end of the law for righteousness to them that believe. Though the obligations of the law, as a rule of life, are as indispensable as ever, yet believers are forever delivered from its curse. They are not absolved from obedience to the law, but are justified by grace.

But it is said, that this idea, of being forever justified from all sin, past or to come, is very dangerous, because men will take licence from it to indulge themselves in their lusts, with the hopes of impunity. The apostle noticed this objection in the next verse. "What then? shall we sin because we are not under the law, but under grace? God forbid." It is acknowledged that men may abuse this doctrine. It is acknowledged that they do abuse it. Careless sinners, because they hope for pardon, are much more quiet in their sins, and because sentence against an evil work is not speedily executed, their hearts are fully set in them to do evil. Hypocrites are often known to indulge themselves in their lusts, and live without any regard to the power and spirituality of religion,

because they do not consider themselves under the law. They say in their hearts, what is it to us how much we abuse God, so long as Christ is our surety. And it might be wished that real Christians were never so low, as to be guilty of something of the same nature. But in the main it has a quite contrary effect upon them. So far as they are renewed, they are no longer mercenary servants, but have the ingenuous spirit of children; their hearts are drawn by the cords of love; they are exceedingly affected with the infinite mercy of God, and are more effectually drawn by his grace into holiness and obedience to his law, than they could be driven to it by terror. God treats men as they are. If they can be influenced by no motive but terror, they are kept under the law; but when he sees in them an ingenuous spirit, he uses the motive of mercy to excite them to their duty. If then, people find that they take licence to sin, because they conceive that they are not under law, but under grace, it should convince them, that they are not under grace, but are condemned already, and the wrath of God abideth on them. It is only when this consideration excites them more effectually to deny themselves, and take up their cross, and follow Christ, that they have reason to conclude that they are under grace. It is not therefore in itself a dangerous doctrine, but is a rule of trial, of great use, by which to judge ourselves, whether we are true believers, and is a powerful motive to quicken the people of God to obey his law, and devote themselves more zealously to his service.

It is important that men seriously consult their consciences on this subject. Let a man ask himself, have I never indulged myself in

sin, on the presumption that I hoped that God would pardon me? Have I not lived more quietly in rebellion against the law and authority of God, because I considered him a merciful being? Have I not done this every day from my youth upwards? Has any consideration given me half so much relief and ease of mind, in sinning against God, and rejecting Christ, and trifling with every thing sacred, as the consideration that God is gracious and merciful? If so, what a wretch am I? How depraved and desperately wicked my heart? What greater evidence can I have that I am a child of wrath? And what more powerful motive to give all diligence to agree with my adversary quickly, while I am in the way with him, lest I be cast into that prison, from which I can never escape, till I have paid the uttermost farthing.

MIKROS.

Thoughts on Luke xvi. 8, 9.

“THE lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.— And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.”

MANY have found difficulty in understanding this passage. Some perverse and avaricious minds, use it as a warrant for their selfishness. Others, to avoid this inconsistency with the current of scripture, suppose, that the conduct of the steward was the effect of his repentance, for his extortions on his master's customers. Both of which, I conceive, are totally wrong: And, some oth-

er constructions, perhaps, are equally wide of the truth.

It should, always, be remembered that parables are not to be understood as applicable in all respects; they have one particular point in view; if that is attained, it is of little consequence how dissimilar they are in other views. Our Saviour, in this passage, recommends to his followers the right and diligent use of the gifts of providence, both worldly and spiritual; which, as a Christian duty, may be very consistently enforced from the bad example of the steward. For, though his, and his master's interest were divided; yet, the interest of God and man is not divided: God's glory is man's highest interest. Christ might, therefore, from the selfishness of the steward, very consistently recommend to his followers the best possible *personal* use of the gifts of divine providence: What is man's highest personal good, is most for God's glory.

These things being premised, we will take a direct view of the text before us. The steward, upon information that he should be dismissed, made no attempt to excuse himself, nor any promises of amendment. He was merely anxious for a future livelihood—*What shall I do?—I cannot dig, to beg I am ashamed—I am resolved what to do!*—Like other wicked men, instead of repenting and reforming, he resolved to pursue his ways of unrighteousness; and to strike a bold stroke at his lord's expense, that he might make to himself friends of his customers, and bring them under obligation of gratitude to him. Accordingly, he called every one of his lord's debtors, and gave in a certain large proportion of their accounts; and thus, he

paved the way for a hearty welcome to their houses.

His lord, when he heard of the policy of his steward, was astonished at his knavery, but could not help admiring his worldly wisdom. He acknowledged he had been crafty and wise for himself; and had dexterously provided a livelihood without the drudgery of digging, or, the the shame of begging. Nothing more than this, I conceive, is meant by the lord's commending the wisdom of his unjust steward.

Our Saviour, very naturally observes, upon this parable, that *the children of this world are in their generation wiser than the children of light*. The worldly man is vastly more diligent, wise and crafty in getting and using the things of this world, than professing Christians are in the right spiritual use and improvement of them. Look! How diligent—how indefatigable is he in all his labors?—He spares no time nor pains to make gain.—He is wise to plan, eagle-eyed to spy and take advantage, and vigorous to execute. What a shame is this to professors of religion! Will the avaricious man thus toil for false and perishing riches; much more ought we to strive for the true riches. Therefore, said Christ, *Make to yourselves friends of the Mammon of unrighteousness*: Suffer not the covetous and unjust children of this world to outdo you in care and diligence; but be ye as prudent and industrious in the ways of charity and virtue in the use and improvement of the talents entrusted to you, as they are to provide for themselves false and perishing riches.

The term, *Mammon*, is here used in a large and general sense, not only implying riches, but all world-

ly talents, privileges and acquisitions. These may be called unrighteous, on account of the craft, intrigue, oppression, hypocrisy and various means of dishonesty, generally practised in getting and using them. The original word, here, translated unrighteousness, however, may signify false or uncertain; and is thus contrasted with true riches, in the 11th verse of the context. *If, therefore, ye have not been faithful in the unrighteous Mammon, who will commit to your trust the true Mammon.* The duty therefore, stands thus, *Make to yourselves friends of the false riches of this world.*

This duty is inculcated on us, upon the idea that we are stewards of God in the gifts of Providence, the good things of this life; and bound to be faithful to him. Every one of us have talents committed to us, for which we must give an important account. To make friends of these talents is the great business of life. They must be so used as to advance God's glory, our own and neighbor's good; then they will be our friends: they cannot reproach us in this world, nor condemn us in the next. But if we use the gifts of providence to aggrandize ourselves—oppress the poor and needy, or gratify the lusts of the flesh, they will certainly be our enemies. For though, by a misapplication of talents and privileges we may increase the quantity of our good things; yet, we shall lose proportionably in their good quality, and consequently, in their friendship. The wise and prudent use of what we have, is better than a forced and perverse accumulation of that which is forbidden. *The little that a righteous man hath, is better than the revenue of many wicked.* Would we obtain the true riches, saying

grace and eternal life, we must make friends of the false riches, the Mammon of unrighteousness, by carrying our views beyond this life, and acting in all things, with reference to an eternal state. To advance God's glory, through the use of created things, is our highest personal good.

The motives for such a course of conduct, are of infinite weight and importance—*That when ye fail, they* may receive you into everlasting habitations.* We shall soon fail—our life is a shadow—death is at hand; yet, forgetful of this truth, we seek riches, honors and pleasures; and think we lay up durable happiness—but we are deceived. The acquisition of these things is uncertain, the enjoyment precarious and unsatisfactory, and at best, of short duration. It is folly in extreme to set our affections on them. They will soon leave us, or we shall leave them.

To this failure of our stewardship, we must add the certainty of accounting for it.—It will be of infinite importance that we be found faithful in the *false Mammon*, otherwise, God will not commit to us the true riches; but punish us for our abuse of the false riches. And how distressing will it be to reflect, that of all the numberless gifts of providence, we have not made friends of any, so as to lay hold on eternal life in Christ Jesus? Our loss will be infinite—Not one friend in heaven, nor on earth! Are not our minds callous to every spiritual sensation,

* Some eminent men have supposed that the word *they* in this passage refers to the Trinity—Father, Son and Holy Spirit; and to elect Angels, &c. This construction appears, to me, foreign and forced; I have, therefore, chosen a different one. *They*, is doubtless a relative to *friends*.

such a motive must excite us to diligence, and faithfulness in the use and improvement of the good things of this life.

But on the other hand, do we, like the unjust steward, use the goods of our divine Master for our own best personal good, the glory of God, eternal and glorious will be our reward. Our friends, the good improvement of transitory things, will *receive us into everlasting habitations*. They will evidence our love and faithfulness to our divine Master, through which, we shall be received into his favor. Though riches and honors of this world fail, our good improvement of them will be everlasting gain.

Though we fail on trial of strict justice at the bar of God; yet, through the grace of our Lord Jesus Christ, our good improvement of the *false Mammon* will be laying up treasure in heaven, *where neither moth nor rust doth corrupt, nor thieves break through and steal*. Thus, the friends we make of the false and perishing riches of this world, will receive us into everlasting habitations. They will stand an everlasting evidence of our faithfulness to God, in the stewardship, to which he appointed us: and, as such, will introduce us, with a welcome to the joy of our Lord. To such, Jesus our King, will say, *Come, ye blessed of my Father, inherit the kingdom prepared for you: For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Verily, I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

ISRAEL.

The work of God perfect.

(Contin. from p. 410.)

NUMBER II.

HAVING, in a former number, proved, if I mistake not, the goodness of God from his works, and obviated the great objection urged by some to invalidate this proof, arising from the existence and prevalence of natural and moral evil in the world; I proceed to take several other views of the work of God, illustrative of its perfection, in its being calculated to exhibit the character of God, as the fountain of good, and of course the character and dependence of creatures. Our Lord Jesus Christ has told us, "*There is none good but one, that is God.*" The truth of this appears in every part of the work of God.

1st, Nothing can be more certain than this, that whatever of greatness, goodness, or happiness creatures possess, is from God. Still this truth is displayed to much better advantage, in the endless variety visible in the degrees of excellence or happiness communicated to creatures, than if they were less, or not at all, diversified. To consider this variety more particularly. God has imparted to inanimate matter, various degrees of excellence, from mere stones and dirt to the light of heaven. He has superadded to certain portions of matter vegetative life, animal life, intelligence, incorruptibility and immortality. The sensitive creatures below us have animal life, various low degrees of intelligence, the power of volition and self-motion, suited to their design and place in the creation; they are impelled by certain propensities and passions to what is necessary for their support, defence, and

the multiplication of their kind : but force is their only law of order ; and having no capacity of knowing or enjoying God, they have only a fleeting existence ; and seem necessarily subject to pain, decay and death.

To man God has given far nobler powers. In moral and intellectual excellence he is capable of endless improvement ; he perceives the difference between right and wrong in moral conduct ; he is capable of knowing God, of being like him, and of enjoying him ; of course, he is capable of praise and blame, rewards and punishments : And it being important that God's perfection and glory should be always seen and enjoyed by creatures who are capable of it, and are like him in temper and character, as they shall be displayed both on the vessels of mercy and on the vessels of wrath, God will give him immortality. This prerogative is common to all men. In their original powers and inclinations however, individuals are greatly distinguished. But all are equally fitted to bring to pass that part of the universal system of events, fixed in the counsels of God, which his wisdom saw fit to connect with their several volitions and exercises. Moses, David and Washington were not better fitted for their work, than Pontius Pilate, Herod and Judas Iscariot were for theirs. In every age, some are raised up to be lights in the world ; some to produce important changes in the state of things ; some to move in the walks of more private life ; and others to pass their days in the vale of humble obscurity.

It seems evident, that a like variety takes place among the angels, with respect to their several orders ; as may be gathered from the distinct names given them in

Scripture, of thrones, dominions, principalities and powers ; and also, to the individuals of the same order, as may be gathered from the names angel and archangel : so we read that Michael and his angels fought with the dragon, and the dragon fought and his angels.

To crown all, it appears, God has given to the man, whom he hath appointed to be the head of all principality and power, such transcendent glory and excellence, as are far above all blessing and praise.

To create the smallest particle of matter requires, indeed, Almighty Power ; still we seem, more distinctly and forcibly to apprehend the glory of creation, in viewing the different grades of being and perfection communicated to creatures. They afford a sort of relief to the mind, as it soars from one degree of being and perfection to another, until it arrives at the highest : and as we judge of great or small by comparison, we can make a juster estimate of created beings, and of the fulness of the Creator, in tracing and retracing these various degrees, than if the same degree of perfection were given to all creatures ; and the whole is more clearly seen to be from God. But what is still more important, we are able to trace the goodness of God, in communicating his own fulness to his creatures, according to their respective natures ; and the footsteps of divine wisdom, in causing every part of a system, infinitely complex, to unite in this design ; that the whole might be to his praise. No finite understanding can comprehend fully the use of every part of creation to this end. Yet, it is easy to see, in general, that this earth was made for the habitation of man ; that the sun, the moon and

the stars were ordained for times, for seasons for days and for years; that the inferior creatures were made subservient to him; that the fulness of the earth and seas was made for his support and delight; and that he himself was made to know and enjoy God, to the end that God might be glorified.

2d, The same economy is observable in God's conduct towards the angels. Some of the angels God has upheld, through their time of probation, in their original state of holiness and happiness; their election of God is now made sure. They excel in strength, they do God's commandments, harkening unto the voice of his word: They are ministering spirits sent forth to minister for them, who shall be heirs of salvation.

They will always behold the face of God, and be of that glorious society, each member of which will be filled with all the fulness of God; and on whom the infinite love of God will rest and be satisfied. Others, and probably of the brightest orders, who might be like Lucifer son of the morning among the other stars, kept not their first estate; but fell into a state of sin and rebellion against God, and were turned out of heaven and reserved in chains under darkness to the judgment of the great day. These have been in a state of open hostility to God and his kingdom from the beginning, and they are heaping up wrath against the day of wrath and revelation of the righteous judgment of God, when the wrath of almighty God will be made known in their utter and eternal destruction.

This great event demonstrates, to the view of all, by fact and experience, and with irresistible evidence, that all holiness and happi-

ness in creatures are from God. The sinning angels were, as just observed, among the brightest, it not of the first angelic orders. If creatures as such had any power to persevere in a state of holiness and happiness independently of God, they must have possessed it. Whatever difference there might be between them and those who kept their first estate, was probably in favor of the former; their fall therefore was not owing to any defect of nature or of temper, peculiar to themselves. However sin arose in their hearts, it is evident it could not be owing to a sinful cause in them, for this would suppose the first sin was before itself. Whenever it existed, and by whatever cause, either positive or negative, it was enmity to God and his kingdom, and infinitely hateful; and they deserved that everlasting fire, which is prepared for them. Their *state* might have been different; but this must have been of divine appointment. If the trial of the angels was their prompt obedience to the will of God ordaining that one, made lower than they, should be their head and Lord for ever, as seems probable; their supereminent greatness and dignity might have been the occasion of that pride which was their condemnation; or, which is the same thing, the distinguishing bounty of their Creator, might have been its occasion. Be this as it may; when it existed, it was wholly their own; it was not the affection or exercise of any other being, either created or uncreated. But whether it arose from the withdrawal of that divine influence, which was at first imparted; or, as seems most likely, from their peculiar state and circumstances; in which, disobedience, at a fatal moment, presented to their minds

a good, which they viewed as superior to that which they enjoyed, or might enjoy, through obedience, it must have been the fruit of God's appointment and disposal. Doubtless God could have upheld them in their first estate, if he had seen fit; as he did the other angelic orders, whom he had chosen to eternal life; and who are called, in scripture, *Elect Angels*. These were not elected, because they persevered, but they persevered because they were elected. The others fell because they were not elected. God upheld the man Christ Jesus, who was made a little lower than the angels, notwithstanding the trial of his obedience was inconceivably greater than that of any other creature, whom God had placed, in a state of probation. He overcame, not thro' his own strength, as a creature, but because God gave him the Spirit, not by measure. Though he was united to the second person in the Trinity, so as to become one person with him; yet, as a man, he was as liable to fall as any other man. It was indeed impossible for him to fall; but this depended on the promise of effectual support. He is the first of elect creatures, and the Lord of angels and men; but he obtained eternal life, because he was elected to eternal life, in a course of unfailing obedience. From the fall of the sinning angels, then, it appears, that all holiness and happiness in creatures are from God, and are a communication from him alone;—that all elect creatures will enjoy eternal life as the free gift of God, secured by his immutable counsel and decree, and not from indefectibility in the nature of creatures, however great and excellent they may be, and however intimately united to the divine nature.

There were reasons, in the divine mind, for leaving those bright orders of angels to fall, which in fact did fall, rather than others; among which, that suggested, was probably one; that the defectibility of creatures as such might be incontestibly demonstrated, and that the intelligent system might have the proof of this truth for ever in view, *That there is none good but one, that is God*. It may be said, that God might have revealed this truth to creatures, without having recourse to measures so expensive; but, in answer, it may be observed, that the proof, which God has chosen, is infinitely more impressive on the minds of creatures; and it would seem, there cannot be too much evidence of a truth, which is the basis of the happiness of God's universal kingdom, and of his own eternal praise. Besides,

In this great dispensation of providence God has taught creatures a lesson of humility, in a way in which none can teach but himself. The event will most powerfully serve to keep them from being lifted up with pride, and so from falling into the condemnation of the devil; to maintain in them a deep sense of their dependence on God; to keep them in their proper place in the system; to fill them with awe of the divine majesty; and to inspire them with lively gratitude and praise for distinguishing and sovereign goodness. In view of this great work, and the other marvellous works of God, the winged Seraphim, in expressions of humble reverence and prompt obedience, with twain do cover their faces, with twain they cover their feet, and with twain do they fly, and cry one to another, and say, *Holy, Holy, Holy, Lord God Al-*

mighty. Be it so, that elect creatures are secured from apostacy by God's eternal counsel and decree ; still, God's counsels and decrees are brought to pass by means. Those means, which serve to give the most distinct and impressive views of God, seem to be essential to preserve creatures from falling away. And the great event under consideration is among the most important for this end. Doubtless it is essential to the order, felicity and perpetuity of God's kingdom. Again,

As sin, in its nature, tends to destroy all happiness in the universe ; and, if it became universal among creatures, would in fact do it, by wholly defeating God's benevolent designs in his works, the gratification of which is the source of his own blessedness, it is strictly an infinite evil. God must therefore be opposed to it with all his heart and with all his strength ; and it seems fit that this opposition should not only be expressed, but *fully* expressed. And the goodness of God will be as gloriously displayed in making his power, that is Almighty power, known, in the eternal destruction of sinners, as it will be, in giving eternal life to the righteous. This truth is fully confirmed in scripture. Thus when God, in answer to the request of Moses, made *all his goodness* pass before him, and proclaimed the name of the Lord, he did it in the following words. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth ; keeping mercy for thousands, forgiving iniquity and transgression and sin, *and that will by no means clear the guilty.*" It is to be observed, that the guilty *are not cleared* who are pardoned for Christ's sake, for their guilt is expiated by

his suffering as their surety. God's *not clearing*, or his punishing the guilty then, is as real a display of his goodness, as the exercise of his grace and mercy ; nor can *all* his goodness be proclaimed without it. Once more :

It appears from this great event, that God is under no obligation to keep any of the holy inhabitants of heaven, or any other creature, from falling into sin and remediless ruin, in point of justice to them as creatures. There is nothing to secure them, but his own good pleasure, in their present holy and happy state. He has, doubtless, pledged his faithfulness to those inhabitants, and also to those amongst men, who have fled for refuge, to lay hold on the hope set before them, by two immutable things, in which it is impossible for God to lie, that they might have strong consolation. But eternal life is the *free gift* of God to angels as well as to men. The former, indeed, are not *ill deserving*, as men are, but they are equally *undeserving* ; they cannot claim it as a reward, on the ground of merit ; they enjoy it as mere bounty ; and this consideration will, above all things else, endear to them both the happiness of heaven ; and will be the only ground of endless gratitude and praise.

3d, I proceed to consider, in several particulars, the work of God in relation to man, in which it will more fully appear, *That there is none good but one, that is God.*

By the fall of man we are taught many of the truths, which are taught by the fall of the sinning angels. But, as these were of the highest, so man, in his original formation, was the lowest order of moral beings, of whom we have any account ; and by his fall and

apostacy from God he rendered himself more vile and brutish than the beasts that perish. But, as God had purposes of mercy towards man, he has, in the measures taken for his recovery, disclosed a scene of wonders, which the angels desire to look into. And the manifold wisdom of God is made known through the church, unto the principalities and powers in heavenly places.

The great object which God had in view in this wonderful work was to destroy the works of the devil, designed to bring dishonor upon God and ruin upon man; to redeem an elect number of the human race from death and hell; to raise them into the place left by the sinning angels, or to bring them into nearer union with himself than even the holy angels; to the intent, that they might be to the praise of his glory for ever.

To attain this object, the glorious mystery of the Trinity of persons in the Godhead is brought into view; a manner of subsisting essential to the all-perfect Being; and the ground on which rests the whole fabric of redemption; and without which, it must have ceased for ever. Each Divine Person, pursuant to the eternal counsels of God, assumes an appropriate office, in the economy of redemption. The Father, that of a righteous governor and judge, demanding satisfaction of men for his violated law; the Son, that of a mediator to reveal the mind of God to men, to declare the divine righteousness, to atone for sin, and for this purpose to become manifest in the flesh, and to offer up himself without spot to God, to set up a glorious kingdom, to reign in the hearts of his willing subjects, and over all things for their good; and to plead his merits before the throne

of God in their behalf; the Holy Ghost, that of the comforter, to convince, renew, sanctify and prepare for the vision and fruition of God, here in foretaste, and hereafter in perfection.

Pursuant to this economy the Son of God, in due time, assumed human nature, declared the truth of God; obeyed the divine law for himself and his followers; died an accursed death on the cross to satisfy its penalty on their behalf; arose from the dead; ascended on high; and intercedes before the throne of God for all who were given to him in the covenant of redemption; exercises universal dominion over all creatures and things; will judge the world in righteousness; subdue all his enemies under his feet; and, in the end, deliver up the kingdom to the Father; when God shall be all in all. The Father is well pleased with the righteousness of his Son; is propitious to those who believe on his name; and always hears with grace and favor his intercession; and the Holy Ghost is sent down to convince the world of sin, of righteousness and of judgment; to renew and sanctify the elect; and to form a holy and spiritual kingdom which, when perfected, shall be a full expression of infinite power, wisdom, and goodness; the view of which, always perfect in the mind of God, is the source of his own eternal enjoyment.

Man being justly obnoxious to the penalty of the law which he had broken, being eternal death, it is manifest, that the plan for his recovery in its origin, development, and completion, must be grace, or unmerited favor. For who, in this, hath known the mind of the Lord, or who hath been his counsellor, or who hath

first given unto him and it shall be recompensed to him again? And the peculiar glory of this most excellent part of the work of God is, that it is the highest expression of divine power and wisdom, in concerting and employing the means of exhibiting to creatures, in the most glorious light, this truth, *That there is none good but one that is God, and that his goodness is disinterested, free and infinite.*

—But to be more particular; 1st, The events which take place in the course of God's common providence, which are a part of the means which God uses in man's recovery, are calculated with design to prove, and to keep forever in view, this great truth. Some regions of the earth, which formerly were as the garden of the Lord, are become brimstone and salt and burning; while, in others, the wilderness has become a fruitful field. Some are destined to eternal frost or drought; while others are impregnated with the genial rays of the sun and the rain of heaven. God causes it to rain on one city, and he causes it not to rain on another city. One piece is rained upon; and the piece whereon it raineth not, withereth. The most promising hopes of the husbandman are often cut off by frost, drought, mildew, locust or caterpillar. The great and the honorable are often tumbled from their seats; and the poor are raised out of the dust, and seated among princes. Riches make to themselves wings and fly away as an eagle towards heaven. He taketh the wise in their own craftiness, and the counsel of the wicked is carried headlong. We find that, the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding,

nor yet favor to men of skill; but time and chance happeneth to them all. One dies in infancy, another dies in full strength; his breasts are full of milk and his bones are moistened with marrow; another dies in the bitterness of his soul and never eateth with pleasure. Some enjoy uninterrupted health till old age; others are tortured with disease, and linger out a life of misery. Some possess ease, friends, affluence; others suffer the loss of all things. The base and the wicked are often preserved to old age, and are a burden to all around them; while others, who are pillars in church and state, are cut down in the meridian of life, and in the midst of their usefulness. One builds a house, and another inhabits it. One plants a vineyard, and another eats the fruit of it. Some enjoy the powers of reason; while others fall under the power of distraction. And while most men are, through the mercy of God, solicitous to preserve their own lives and the lives of their dearest connections, some are suffered to be impelled by the temptations of the devil, with horrid rage and madness, to lay violent hands upon them, and to close the dreadful scene, upon themselves. The subjects of the great monarchies of the East, from age to age, suffer the lowest degradation under the pressure of unrelenting despotism. The Tartars, the Arabs and the wild men of America, and of the islands in the South Seas, while they retain more personal liberty, suffer the sharpest vicissitudes of perpetual wars, which, in their state of society, reach the condition of individuals, and inflict on them the most poignant distress. The Hordes of Africa, in addition to this, are subject to the miseries of personal slavery to

one another, or in a foreign land ; and to transmit the fatal inheritance to their children from generation to generation. While the nations of Europe, and those in America which originated from them, have, from age to age, under the peculiar smiles of heaven, attained to pre-eminence above the other nations, in that knowledge, which is calculated to embellish society, to elevate the human character, and to lead to the most substantial enjoyments.

Now it is evident to every reflecting mind, that the state of things which has been described, is wisely calculated to teach men, that God is sovereign in the distribution of good and evil—that he is under no obligation to creatures in point of justice—that he has a right to give and take at pleasure—that all which men enjoy from the hand of God is mere bounty or grace—that they are wholly dependent on God—that they have no power of themselves to procure, or to retain any enjoyment—that God is the fountain of all good, and has a right to demand and to receive our homage, gratitude and praise ; nay more, to require us to give up ourselves unto him, as a living sacrifice, holy, acceptable in his sight, which is our reasonable service—that we ought to look to him, in the way which he has appointed, for all needed good ; and from a sense of the insufficiency and uncertainty of present enjoyments, to seek a portion in God, which shall never fail.

Were we to assume the point, that God designed, by the events of his common providence, to engrave these interesting truths upon the minds of men, all which may be summed up in this—*That there is none good but one, that is God ; we cannot conceive of any state of*

things more perfect, than the one which actually exists for this purpose. Be it so, that the sufferings involved in this system are great, yet they are an essential part of that plan of discipline which is necessary, effectually, to teach men a truth, most important to their own well being, and to the honor of God ; and so they are as necessary, as that the truth should be known, or fully known, or they are as necessary, as that God should be glorified, and that man should be happy in the knowledge and enjoyment of him.

OMICRON.

(To be continued.)

Practical Remarks on Exodus xiv.

13, 14, 15.

“And Moses said unto the people, fear ye not ; stand still, and see the salvation of the LORD, which he will shew to you to-day : for the Egyptians whom ye have seen to-day, ye shall see them again no more forever.—The LORD shall fight for you, and ye shall hold your peace.—And the LORD said unto Moses, wherefore criest thou unto me ? Speak unto the children of Israel, that they go forward.”

VARIOUS are the methods of illustrating the nature and manner of the salvation of God, and of meeting the objections raised by carnal, unbelieving hearts, against the sovereignty of divine grace, in the deliverance of sinners, and leading them to glory.

Among these, the conduct of Jehovah in the redemption of Israel from Egyptian bondage, and leading them to the land of promise is eminently one method, improved by the inspired writers of the New Testament, for this purpose. The bondage of those na-

tural children of Abraham, their deliverance and earthly Canaan, were all typical of our spiritual bondage in sin, deliverance from it, journey to, and rest in heaven.

The passage before us leads the contemplative mind to a remarkable era of God's ancient church, and to one of the most remarkable events of providence, ever recorded either in sacred or profane history. This memorable passage of sacred writ, may, at first view, seem to be inconsistent and self-contradictory; but on candid enquiry, be found to be harmonious and full of instruction. To make these manifest for general instruction and improvement, is the present design.

For these purposes, let us first view the circumstances, and the Divine intention.

The whole numerous multitude of Israel were now flocking out from Egyptian bondage—were collected in a body, with their women, children and substance, and with Moses for their leader, under the immediate direction and conduct of Israel's God. In the preceding chapter, we read of their taking their journey, and encamping in Etham, in the edge of the wilderness; to human reason, their best way, but infinite wisdom saw better. God had yet the most glorious purposes to answer, for the manifestation of his great name, to the end of time, and to all eternity, in the destruction of his enemies, and salvation of his chosen.

Therefore the Divine order, at first full of mystery, and soon after full of glory, was, to vary from this course to the straits of Hiroth. This from Etham to Pihahiroth, was turning short off to the right hand, from a direct course through the wilderness, without any sea intervening, to the land of Canaan;

and going in between two ranges of high, craggy and impassible mountains, between Migdol, a garrisoned city of Egypt and the red sea, over against Baal-Zephon, another place on an eminence, with a garrison. Pharaoh, who resembled the grand adversary, had a malicious, persevering design to oppose God, and ruin Israel; Jehovah designed to triumph gloriously in his utter ruin, and in the salvation of his people, in a method that should still further manifest their entire dependence on him, and signalize his special providence and grace in Israel's deliverance. All this was typical of the destruction of Satan and all his legions; and of the great deliverance of the redeemed church and people, under the captain of our salvation.

Sinners, who are under the bondage of sin and Satan, must, in their own view, and agreeable to what is real, be brought into great straits, out of which, neither they themselves, nor any other creature can extricate them, in order to the illustrious display of the power and riches of sovereign grace in their salvation.

God's thoughts and ways are immeasurably above ours, as the heavens are above the earth. Pharaoh considered the case of Moses and the Israelites as that of a lost people, who in their bewildered state, had brought themselves into that embarrassed situation, which he determined to improve to their ruin. So would the God of Israel have it, that he might take the wife in their own craftiness! See the context.

With these circumstances and designs in view, we proceed to some remarks on the passage of sacred history before us. I would observe, our subject divides itself into three parts.

1. *And Moses said unto the people, fear ye not ; stand still, and see the salvation of the Lord, which he will shew to you to-day.*

2. *And the Lord said unto Moses, wherefore criest thou unto me ?*

3. *Speak unto the children of Israel, that they go forward.* How is this to be reconciled with the first order to stand still ?

Under the first part of our subject thus divided, it may be proper to remark, that there are two important things intended.

1. To quiet all heart-risings against God and his government, and all the tumultuous passions of unbelief, in times of trouble and darkness.

It is natural to say to a child, when passionate and tumultuous, stop ; be still. May not God speak thus to his sinful, unworthy children ? Surely, he may ; for his own honor and their good. Their fear was not filial, Godly fear ; had it been, they would not have conducted as they did, and have justified themselves in it ; nor would they have been commanded to cease from fear, and be still. How gross are the absurdities of ingratitude and unbelief ? Crying to God in distress is a reasonable duty, and most precious privilege ; but crying to God, and murmuring against him, and with a wicked baseness, quarreling with his providence, and justifying ourselves in it, is inconsistent, and very sinful.

How often is this the case in the time of trial with God's own children, and always the case with the unsanctified, even under strong convictions ?

God by Moses would have the people know, that they had no great struggle but with themselves. Were they right with him, he would soon end the contest—Therefore,

2. There is a standing still, when, having followed the Divine direction, we leave it all with God, willing that he should have all the glory, and in the way of duty, wait on him alone for his salvation.

As if Moses should say, “ the mountains swell and are impassible on the right hand, and on the left ; the sea is on our front, and the chariots and armies of Egypt trained for war, on our rear. What then ? More is for us than against us. By the Divine order we are here, and let us not rebel. It plainly appears that salvation is not, even in part in us, but wholly in Israel's God. Now then quiet the tumultuous fears of unbelief, your murmurings against the blessed God. This is not your peace and safety. Bring your mind and will entirely to the mind and will of Jehovah ; give over your whole salvation into his hand, be willing that he should accomplish it in his own way, and for his own glory. Thus stand still, for in this you have nothing to do, and wait for the salvation of the Lord ; and see how he will, this day, bring it to pass.”

Is not this an illustrious example of temporal salvation, familiarly instructive in things spiritual and eternal ? Is not every sinner reduced to this in true conversion ? Does not the church of the living God thus come up, out of bondage, leaning on her beloved ? Sinful rebels, in true conversion, are thus forced to a stop—all their confidences are taken away—sin revives, and they die, as to all vain helps, and they are shut up to the faith. In a spiritual sense, they are brought to *Pihahiroth*, to impassible mountains on the right and left, the sea is before them, and dreadful armies behind them. What shall they do ? What can they do ? Shall

they here stand to dispute their Maker? Set up their wills against his will? Shall they attempt to run away from God, and turn back to Egypt, and die there? Shall they leave the word of God, the gospel of the only Saviour, for human projects, and the oracle of reason? Vain projects all, and broken reeds! With respect to all these, give them up; hold thy peace, and be still. There is no going back, or forward, to the right or left but in God; he, and he only, against whom you have sinned, is your help; if this fails, all must fail, and you forever sink. Stand at the foot of the cross; with a consenting heart say, let the sovereign Lord alone be exalted; let him, of whom, to whom, and thro' whom are all things, have all the glory, and thou shalt this day see the salvation of the Lord.

II. *And the Lord said unto Moses, wherefore criest thou unto me!*

Query, was God displeased with Moses for praying? I answer, by no means. The design of this peculiar expression, as I humbly conceive, was to satisfy his faith. "I have heard and answered thee, wherefore dost thou, at this time, cry any longer to me." The Chaldea paraphrase is, "I have accepted thy prayer; wherefore shouldst thou press thy petition any further, when it is already granted: Again, this peculiar expression was to quicken his diligence to other urgent duties. "Thou, under-captain of my people, turn thy prayer into action; the present important business requires haste. You must now be at you post, and receive, and give orders from me, as properly as if the victories and glories of the day depended on it." Thus it pleased the sovereign God of salvation; and in his own way, will he be honored and glorified.

Prayer is a duty inexpressibly precious; but it is not all our duty, nor if we truly practise this, may we be excused in the neglect of others. There is an uniformity in religion; thro' the whole Christian journey, every duty is to be attended agreeable to the directions of God's word, and the calls of his Providence. "Then shall I not be ashamed, when I have respect to all thy commandments."

III. *Speak unto the children of Israel, that they go forward.*

How is this to be reconciled with the first order to *stand still*? Had not the man of God, with a divine warrant, just before said to the people, *fear not, stand still and see the salvation of God*? Now the order is, *speak to them that they go forward*. How is it that we stand still, and yet go forward? I would illustrate this by a similitude. Thus when any light thing is borne up on the bosom of a river; it has no separate or contrary motion of its own, but is uniformly carried on by the gentle current. So the person, who in heart and conduct is resigned to God, having no separate interest from his will and glory, having given over all its salvation into his hand, and in the way of duty, taking all its directions from him, does, as to itself, rest, and is still; yet moves forward in, and with God, as the cork on the flowing stream. Thus, O Israel, be still, as to all distrusting, distracting fears; all vain confidence, quarreling with God. In cheerful obedience to all his will, go forward, giving up thy salvation into his hand, and wait the issue in their deliverance, and the destruction of thine enemies.

The work of salvation in respect to purchase is done without our help. All human merit is excluded; in this we have no part.

This is not inconsistent with the most vigorous exertions till we arrive at the heavenly rest. We are to pray for the peace of Jerusalem, and endeavor to advance it. If the Lord say, go forward, and lift up thy hand over the waters, do all he commands; yet remember, the effect is all of divine power and grace, as truly, as when the sea divided to the rod of Moses, stretched over it. The means are of divine appointment; to succeed them is all of God. In times of darkness and trouble be calm and submissive; in patience possess your souls. Make the munition of rocks your strength; bring all, submit all to God, and wait for him. He that bringeth his people into trouble, will bring them out, and be honored in their salvation; and on all the glory create a defence.

Through dismal straits and swelling seas,
With Egypt in the rear,
Our glorious captain leads our way,
And bids us cease to fear.

Thou fearful faint, fresh courage take;
The clouds you so much dread,
Are big with mercy, and shall break
In blessings on thy head.

MARCUS.

An account of a work of divine grace in a revival of religion in Durham settlement, town of Freehold, county of Greene, State of New-York, communicated to the Editors by the Rev. Jesse Townsend, pastor of the church in that place.

MESS'RS EDITORS,

TO aid the work in which you are engaged, and to furnish to the friends of Zion, a faithful account of the work of divine grace we have experienced in this town, I herewith send you a statement of what God has recently done for us.

EARLY in the autumn of 1799, a work of divine grace began in this settlement. A spirit of prayer appeared first to be given. Those stirred up to prayer, soon felt disposed to associate for this special duty, and began to speak with freedom to one another concerning the interests of Christ's kingdom. Conference meetings were set up, and pretty steadily attended, by a small number from the fall of 1799 till the spring of 1800. In this time, considerable doctrinal knowledge was gained, though in other respects, to human view, the work progressed very slowly. In this time, however, some I believe were earnestly wrestling with God in prayer for Zion's prosperity. Like Jacob they wrestled and like Israel prevailed. The good news which about this time reached us from divers parts of our land, was as the sound of a going in the top of the mulberry trees, and increased the animation of Zion's friends. A spirit of prayer was revived, and the church began to awake from the dust and sing. In June 1800, having been for a few days providentially absent from my people, I found on my return home, that about twenty male members of the church had agreed to meet together on the very day of my return, for special prayer to God for the outpouring of his spirit in the revival of religion among us. I returned home just seasonably enough to attend; and a most solemn meeting we had. All seemed sensible of great remissness in duty. The church began to hear the voice of her beloved knocking, and could then say, "My beloved put in his hand by the hole of the door and my bowels were moved for him." Our conference meetings had, for a few weeks previous

to this, been omitted. But now a brighter dawn advanced, four young persons appeared under conviction, and we earnestly hoped that soon the sun of righteousness in all his glory would rise on us with healing in his wings. The church had several meetings for special prayer, and we trust their prayers were heard. A general seriousness on the face of the congregation began now to appear, and people more than ever to attend punctually to public worship. Great solemnity now prevailed, and the enquiry, what shall I do to be saved? began to be a matter of personal concern. In the mean time, some were hopefully converted, who were made use of as instruments of great good to others. They could say to their fellow sinners, as the woman of Samaria once did to the men of the city; "Come see a man that told me all things that ever I did. Is not this the Christ?" Our conferences now began to be crowded, and a much greater freedom in religious conversation obtained. Important religious subjects were introduced and freely discussed—among which were the following: the nature of the divine law, its extent, purity, and spirituality;—human depravity; moral impotency and its criminality; the nature and necessity of special grace in regeneration; the importance of daily prayer; of fully searching the holy scriptures, and of heart examination; the duty of immediately loving God with all the heart, and the criminality of neglecting thus to do; the nature and criminality of selfishness; the nature and happy tendency of benevolence or disinterested affection; the sovereignty and riches of divine grace; that all who are saved, are saved as poor miserable

sinners, through the righteousness of Christ, and that all who are condemned and perish, suffer the just demerit of their sins, from the hand of a righteous sovereign. These, with other things, calculated to persuade men to accept of Christ on the terms of the gospel, and to search and try the professor, and to detect the hypocrite, and give comfort to the believer, have been again and again brought into view in our conferences.

In the course of the last summer and autumn, the out pouring of God's spirit was very special in this settlement. Since the awakening first began, fifty-six new members have been added to the church; twenty-nine of whom were admitted on Lord's day, 2d of August last; when it was judged that our assembly of people met for religious worship was about eight or nine hundred; this was a day of great rejoicing with Zion's friends. About eighty have given hopeful evidence of having experienced a saving change since the awakening first began, all of whom appear to come very fully into a belief of the doctrines of grace. Of these, some may be stoney-ground-hearers, as yet however, they hold out well, though some, who neglect to profess Christ before men, appear not to have so favorable an opinion of themselves as their Christian friends have of them; but it is to be hoped, they will at last be found among the number of Christ's true followers.

God has had mercy on whom he would have mercy, and persons from between fifty and sixty years old, down to the age of about fifteen, have been made the hopeful subjects of this great work. God has most mercifully preserved us from all appearances of enthusiasm. Though the word has

been like the hammer and the fire to break in pieces the rock, yet the work has not been with noise and tumult. The new converts appear to ground their hopes of a change of heart on the sensible evidence they have within themselves, that they have a new taste, a relish for holiness, and a reconciliation to the gospel method of salvation in and through Jesus Christ. At present our conference meetings continue; but our number of attendants is much smaller than it has been. We hope, however, there are some who are yet earnestly enquiring what they shall do to be saved. What has taken place among us, is we trust, the Lord's doings and it is wonderful in our eyes. The Lord is in this way, lifting up a standard against the enemy who is coming into our land like a flood. Let the children of Zion be joyful in their King, and in him put their trust.

I remain, Gentlemen, with esteem, your brother in the best bonds,

JESSE TOWNSEND.

April 12, 1802.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

A narrative of a hopeful conversion near the close of life.

THE subject of the following account was a young man of about 24 years of age. Until about eight weeks before his death he lived in a great measure thoughtless of God, and insensible to the concerns of the soul. About the beginning of March, 1801, he was suddenly taken with inward bleeding, which resisted every remedy, brought on a rapid decline, and in a few weeks finished his days.

In his own apprehension, his

dangerous disorder found him wholly unprepared for the solemn scene, to which, it finally brought him. He was, therefore, much alarmed, and constrained to cry to God for mercy. After the first attack of his disorder, alternate hopes and fears were entertained respecting his recovery, and the agitation of his mind, in some measure, abated, and gave him opportunity, for deliberate reflection and enquiry. At first, and through the course of his sickness, until his hopeful change a few days before his death, he was rather reserved in speaking on his religious state and prospects. Still, however, he fully intimated his wish to hear and be instructed, and to enjoy the prayers of Christian friends. By words and other signs he gave the most unequivocal proof, that, from the beginning of his sickness, he was wounded, not only in body, but *in spirit*—that his soul was exercised with fear, anxiety and distress. Most commonly when hearing discourse on the nature and importance of religion, tho' his tongue was silent, tears could be perceived freely flowing from his eyes. At a time in the early part of his sickness, (on a day when his symptoms were more favorable, and some hopes of his life were entertained) as it was observed to him, that whether he were to recover of his present illness or to die, it made little difference as to the importance of attending to the concerns of his soul, that it became him in his present situation to make it his highest concern to be prepared to die, he replied with great earnestness, "That is all I care for," and burst into a flood of tears which quite overcame him. He fully intimated that he was more concerned for his soul than for his body. Until

his hopeful, happy alteration, tho' frequently enquired of, he but once expressed any hope that he was prepared for a better world. One day, when interrogated as to his prospects, he said, "I have some hope;" but the following day, it had all vanished, and he still felt, that he was *without hope and without God in the world*. When asked from day to day, if any thing new and comforting appeared to his mind, he continually replied, "No." When directed to pray, believe in Christ, trust in God and the like, he used to reply, "My heart works against me. My heart is against God. My prayers are abomination in the sight of God. I have no rest." Until the Lord, as we hope, put a new song in his mouth, one or two of these short, but significant expressions was the most he would say at an interview.

On Monday, a week before his death, when he was expected to continue but a few days, after enquiries respecting the state of his body, he was asked as usual, if he could say any thing more favorable than heretofore as to the state and prospects of his soul; he answered with a voice and countenance expressive of deep anxiety and distress. "*I wish I could.*" He was then told that he was in the hands of a just and merciful God, who could do him no injustice if he left him to perish, and who would have mercy on him or not, as seemed good in his sight. He was now, indeed, to a serious mind an affecting spectacle, an immortal soul daily expecting to meet his God and receive his sentence for eternity and yet without a hope of any preparation!

But the time of his hopeful deliverance was drawing near, when his prison doors were to be opened

and his captive soul enlarged. The next day, on Tuesday, towards night, he called his mother to his bed-side, and told her to this effect,—that he now felt willing to die; that he had been thinking of the goodness of God to him all his days, and it appeared most wonderful and glorious, as it never appeared before, strongly and repeatedly expressing his admiration and love. At the same time, in connection with this view of the goodness of God, he expressed a strong and lively sense of his own ingratitude, abuse of divine mercy and exceeding sinfulness. "I wonder, (said he) that God hath spared me so long in the world—that he hath not long before now cut me down in my sins and sent me to everlasting misery." From this time until his death, on the following Monday, he appeared, when in the exercise of reason, so far as can be judged from his conversation and deportment, almost constantly to enjoy clear views, and a lively sense of the beauty, glory, and loveliness of the divine character, and especially as it shines in the face of Christ. "Oh the beauty, the loveliness of God—the sweetness, the glory of Christ," was his continual exclamation.

In consequence of this apparently happy alteration in his views and feelings, he was not barely resigned to death, but most of the time ardently desirous to die. Tho' at times, in view of some particular very desirable object, he would say he was willing or desirous to live, yet in general, and always when directly contemplating the glory of his God and Redeemer, he chose and earnestly desired to depart. On Wednesday morning, the day following his change, he said to a visitor almost as soon as he spake with him, "I am wil-

ling to go any minute when God is pleased to call for me. If my heart do not deceive me, I am ready when God is ready. I shall die in peace." (*If my heart do not deceive me*, was an expression which he very frequently intermingled with his strong professions.) It was observed to him on his expressing very ardent desires to die, that he must patiently wait God's time. He answered, "I am willing God should do with me just as he pleases. If he were to put it to me to choose for myself, I would put it back again to him." He spoke repeatedly and almost continually of his satisfaction and contentment with the will of God. When enquired of by his friends, who called to visit him, how he was, he very often replied, "I am well—well off." During his severest distresses, which were frequent, he would continually say, "It is right, all is right. Whatever God does is right. I am contented with the will of God. I would have every thing just as he would have it." On Wednesday as he had been strongly expressing his sense of the loveliness and glory of God and Christ, he was asked, if sin appeared evil and hateful, he replied to this effect, "I abhor myself and repent in dust and ashes. I hate all sin. I cannot bear any sin." Being asked if it now appeared that it would be right and just in God to cast off such a sinner and punish him forever? He answered, "It would be perfectly right. I should not have a word to say." Previous to this, during his sickness, when the same question had been repeatedly asked him, he could not answer it in the affirmative. He could not submit to the justice of God in punishing sinners forever, and especially as it applied to himself. But now he say and sub-

mitted to it with all freedom and fulness, and repeatedly expressed the same feelings in the strongest terms. On Friday about 11 o'clock he was seized with convulsions in which both he and his friends expected he would die. At this time he appeared to be perfectly rational and clear in his views and hopes. As the writer of this account went into the room and spoke to him, he said, "I am going; I am going to Christ. Oh the beauty, the glory of Christ! I long to be with him. Behold the Lamb of God that taketh away the sin of the world!" After coughing severely, as he perceived one of his convulsed turns coming on, in which he expected to expire, he called for the family to come to the bedside and bade them all farewell, saying, "I am going—I shall soon be in heaven." As he recovered of this and similar turns, he would say, "I hoped that would have been my last turn. I hoped I should have gone then." Once he said, "welcome death, O, how I long for thee!" At another time, "O death where is thy sting! O, grave, where is thy victory!" From time to time he said, "I long to die that I may see God—that I may see the lovely Jesus. I long to be in heaven with the angels praising God and the Lamb." As expressing his desire to die, at a certain time, he was asked why he felt such desires? He answered, "That I may glorify God *perfectly*. I have been sinning against him all my days, and now I long to be in heaven that I may glorify him forever." At another time he said, "When I look backward on my past life, it looks dreadful, but when I look forward, Oh how glorious! I long to be in heaven with the angels praising God and the Lamb." He greatly abound-

ed in sentiments and expressions like those now related. In his views and exercises towards God and all spiritual objects, old things seemed to be passed away and all things become new. Nor was he less altered in his feelings towards his fellow men. He expressed repeatedly a most ardent love to their souls, and fervent desires for their salvation. He addressed those who came to see him with much propriety and solemnity. To a number present at a time when he was supposed to be dying he said, "Come see me die! You must all follow me. See what you are all coming to!" To one of his sisters, who was out of health, sitting on his bedside tenderly weeping, he said, "Do not weep so. Do not weep for me. You will kill yourself with weeping. Go, and get ready to die. See that you be prepared to die. Remember what I say." At the same time casting his eye on a number of young persons in the room, he says, "I advise you all to prepare yourselves to die. Call upon God to have mercy on you." He repeatedly charged his friends not to weep for him, but to weep for themselves and prepare to follow him to a better world. He frequently expressed earnest desires and prayers for the salvation of the people where he lived, and especially for the young, and particularized some of his former companions. Soon after his hopeful change he said, "I long that the young people of this place might have their eyes opened. I know not but I long for their salvation as much as I do for my own." He used at all times when this object was in view, to express desires that he might live, at least for a season, to use his endeavors with his connections and acquaintances, to persuade them to

accept of Christ; and to love and serve God. "If ever I should get well" (he said) "I would talk to my friends. I want they should love Jesus." Among other objects which occasionally drew from him desires of living, one was, that he might be useful to his mother who was a widow and had peculiar dependence on him for aid and support. He said at a certain time casting his eye on his mother, "I have but one desire to live; that is, for my mother. But my brother will take care of her. As long as he lives, she will want for nothing!" He was also, at times desirous of living that he might have opportunity to own Christ before men, and join with his people in commemorating his dying love at the sacramental table. From the time of his hopeful change, he felt himself and appeared to others to be a *new creature*, and in a *new world*. He seemed to realize that he was snatched as a brand from the devouring flames. "Had I died a week ago" (he said) "I should now have been in hell." He was abundant in ascribing the change he had experienced to the power and grace of God. The morning of the day in which he died, on Monday, as he was expressing his sense of the evil of sin, and that it would be just and right in God to cast him off forever, it was observed to him that a little time before, he was not willing to express himself in that manner, he replied, "True; but I am now a very different person from what I was then." And who has made you to differ? (he was asked.) He answered with emphasis, "*Who made the world?*" After this he said little more that was rational and intelligible, and in the after part of the day expired: and as we have reason to hope pas-

fed another change greater and more glorious than the first. "Blessed are the dead who die in the Lord."

Observations on the revival of religion in Kentucky.

THE religious intelligence from the state of Kentucky has considerably occupied public attention. Concerning it, different sentiments are entertained and various observations made. All this from the nature and circumstances of the work, might naturally be expected.

Verbal intelligence, which is too often incorrect, is not the only means, by which, we are acquainted with the remarkable work, which is going on in that state. I have read several letters written by eye witnesses, beside those published in the magazine. They all correspond concerning the revival; especially, with respect to those appearances, which distinguish it from others.

Multitudes meet and continue long together for religious worship; particularly on communion days. This may be accounted for, from the practice of the Presbyterian societies, among which the awakening has more generally prevailed. It has been, and now is, a common practice of the Presbyterian churches to have religious worship both preceding and following the communion day; and also for societies to visit each other on those occasions.

But the circumstance of persons falling down under religious impressions, which has been common in the revival in Kentucky, is singular and strange.

On this, which has led many to suspect the genuineness of the work, I design to make some observations.

The falling down of persons under religious exercises, however unusual and remarkable, is not, it is thought, a sufficient argument to prove it a work of error and delusion. This may appear by the following observations taken in their connection.

1. It is plain from common observation, that an intimate connection subsists between soul and body. They mutually affect each other. No sooner are impressions made on the bodily senses, than correspondent sensations and ideas exist in the mind. And in like manner; when the emotions and passions of the mind are excited, correspondent effects of body are often produced. How sensibly is the body often agitated by the sudden passions of joy, anger, and fear? These are daily observable in children; and not, uncommonly, in those of riper years. By great joy or sudden frights persons are sometimes overcome, divested of strength, and fall to the ground.

2. The objects, which occasion religious impressions are vastly more important, interesting, and sublime in their nature, than any others imaginable! What objects conceivable are, so eminently calculated to excite the feelings and agitate the power of the soul as those of eternity—Heaven and hell—the perfections of God—the purity of his law—and an heart of enmity in opposition and consequent exposedness to the everlasting wrath of the Almighty! These, surely, surpass all others in rousing the passions of the soul.

3. God is able to bring those objects into the view of the mind, in a most clear and sudden manner. For he is not limited in the circumstances of manifesting truth to his creatures. God can uncover

hell to the sinner, and heaven to the saint, in a more gradual or sudden manner ; in more faint or lively colours, as seemeth him good. For his thoughts are not our thoughts ; neither are his ways our ways. Great effects on the countenance and body would no doubt follow such sublime and sudden discoveries of divine things as God is able to make.

4. God has not, precisely, revealed all the circumstances attendant upon the manifestation of his truth. The spirit is promised to convince of sin, righteousness, and judgment ; and to create a new heart and renew a right spirit. But, as to the various circumstances, degrees of operation, and immediate visible effects he has not informed us. Therefore, in surveying the holy scriptures, we are totally unable to measure the terrors of the law, which the sinner may feel ; or the glory of the gospel, which the saint may behold. The scriptures do not determine, whether religious impressions shall be gradual or sudden ; small or great ; faint or clear. Neither do they designate the immediate effects ; whether they shall be attended with sober solemnity or flowing tears, still contemplation or audible outcries, sadness of countenance, trembling of body, or falling to the ground.

5. The sovereignty of God is abundantly manifest in the marvelous work of grace. And, particularly, in the diversity of their exercises and operations, in whom the same spirit is produced. A careful attention to the various religious experiences of Christians will corroborate the remark.

Although all the real friends of God are brought, in degree, to a sense and love of the same gospel truths ; yet there is almost an in-

calculable variety respecting the measure of conviction, suddenness of operation, clearness of discovery, and the immediate effects produced on the countenance or body.

This is confirmed by common observation ; and to the truth of it, the sacred scriptures bear testimony, in the various relations they afford us of Christian experience. In surveying them, we find many, who embraced the truth by sober consideration, until the day star of the gospel arose in their hearts. But some, the hearers of Peter, by a single sermon, were cut to the heart, and suddenly cried out, men and brethren what shall we do ? and believed immediately. The Lord opened the heart of Lydia to attend to the things spoken by Paul, until she believed in Christ. But, when the woman of Samaria had found the Messiah, she immediately left her water pot, and hastened to the city, and proclaimed him. Felix trembled at the reasoning of Paul, upon righteousness, temperance and judgment to come. But Paul, himself, in his persecuting journey to Damascus, was instantly struck to the ground by divine light and truth, and cried out, Lord what wilt thou have me to do ?

Once more : Christ endured the penalty of the law in the sinner's stead. He drank the cup of divine wrath, when he expired on the cross. Of which awful scene, he had a previous view, while he was in the garden. And what was the effect on his body ? We are told, he was in an agony and sweat, as it were, great drops of blood falling to the ground !

In review of the above remarks taken in their connection, what shall we say of the singularity apparent in the revival at Kentucky ? Bearing in mind the mutual influ-

ence of the body and mind, will it be deemed inconsistent with the nature of things, to suppose, that the passions of the mind may be so powerfully excited, as to occasion all those appearances which distinguish and characterise the supposed work of religion in Kentucky? May not God, in perfect consistency with his word and sovereign pleasure, overcome the bodies of men, by the clear and sudden manifestation of truth to their minds? A hardened Felix trembled, and a persecuting Paul fell and cried out, by the application of divine truth and a sudden view of eternal realities! and may not similar causes produce similar effects at the present day? Who hath been the counsellor of God? Who can set bounds to the operations of his holy spirit? And say hitherto shalt thou come and no farther!

But, notwithstanding what has been observed, it is, doubtless, unwise hastily to decide, either in favor or against the awakening, at Kentucky, merely from the peculiarities of it. Other attendant circumstances, which indicate the genuineness of the work, are less fallible criterions of decision. And the subsequent fruits, which may in future appear in the life and conversation of the subjects, we humbly hope, will give abundant occasion to rejoice in the victory of divine grace.

To conclude: Let the enemies of this remarkable work, wait and be cautious. And, instead of venting their opposition, by calling it the work of Satan, or the Kentucky enthusiasm, be exhorted to take the advice of Gamaliel: refrain; for if this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply, you be found to fight even against God!

Letter to the Trustees of the Missionary Society of Connecticut.

GENTLEMEN,

I SINCERELY rejoice in the establishment and reputation of Connecticut Missionary Society: I fully believe it has been instrumental of promoting that kingdom which is not of this world. The members receiving no compensation for their services manifests a spirit truly disinterested, and gives great consistency to the charitable establishment.

Being highly pleased with the missionary object, and with what I hear in relation to the success of those who have been, and are engaged in the benevolent business; and wishing to do something to encourage the continuance and the increase of exertion for the spiritual good of my fellow men, I transmit to you, by the bearer of this, one hundred dollars, which I beg you to receive as a sacrifice to the Lord—Upon the ground that existing emergency can be sufficiently attended to. I am pleased with the idea of funding property the interest of which only to be appropriated for the propagation of the gospel; but being apprehensive that the present call for missionary service is very great, it is my choice that what I send you be put to immediate use, and I entertain no doubt but you will gratify my wishes.

The well authenticated information of happy revivals of religion in many parts of the new countries, is, gentlemen, truly animating.—“This is the Lord’s doing—it is marvellous in our eyes.” May God continue to lift up his standard against infidelity and irreligion, may he inspire all his friends with increasing ardor in his glorious cause, may he give unto those who are

called to dispense the unfearchable riches of Chrift, a double portion of his fpirit; and may he from time to time raife up benefactors through whole liberality the intereft of Zion in our infant fettlements, and among the heathen may be greatly promoted.—I am gentlemen refpectfully yours,

CHENANIAH.

May 9th, 1802.

QUESTIONS.

MESS'RS. EDITORS,

A CONSTANT reader of your excellent Magazine, wifhes that fome friend to miffions would give us hifthoughts on Mark xvi. 15. "Go ye into all the world, and preach the gofpel to every creature." Does not this command now extend, in a fenfe, to all Chriftians? And what muft they do, to comply with it?

MESS'RS. EDITORS,

OBSERVING in your Magazine explanations of feveral difficult paffages of fcripture which are highly gratifying to me, I take the liberty to request through the fame medium, an explanation of Hebrews, vii. 1—3.

H. S.

ORDINATION.

On the 5th day of May laft, the Rev. *Afa King* was ordained paftor of the firft Church of Chrift, in Porafret in the room of the Rev. *Aaron Putnam*, difmiffed. The public exercifes commenced at half after 11 o'clock A. M. and were performed as follows. The Rev. *Eliphalet Lyman* made the introductory prayer. The Rev. *Moses C. Welch* preached from Acts, viii. 5. The Rev. *Elifba Atkins* made the confecrating prayer. The Rev. *Jofiah Whitney* gave the

charge. The Rev. *Walter Lyon* gave the right hand of fellowfhip. And the Rev. *John Sherman* made the concluding prayer.

A verfification of the 18th chapter of the firft book of Kings.

JEHOVAH'S awful voice the f Silence
broke,
And thus his meffage to Elijah fpoke:
Go fhew thyfelf to Ifrael's king again,
And on the earth I'll fend a mighty
rain.

The prophet went, nor fear'd the
tyrant's hate,
He met him walking near the city
gate.
The king had left the famifh'd courtly
halls,
To feek for grafs for beafts of royal
ftalls.
For three long years, the brazen heav-
ens diftil,
No dew nor rain, fuch was Jehovah's
will!
For Jezebel's and Ahab's wicked deeds,
From righteous heaven this judgment
juft proceeds.

The trees all wither through the
land, and round,
No vegetation clothes the parched
ground;
The pool, the fpring, the brook no lon-
ger flows,
And the broad rivers their deep beds
difclofe:
Famine and peftilence attendant ftand,
And wave deftruction round the guilty
land:

Once fruitful Ifrael, now a barren heath,
Is fill'd throughout with monuments of
death.

When Ahab faw the prophet's rev-
erend head,
"Art thou the troubler of our land?"
he faid.

The feer replied, "thy land I trouble
not,

"But thy own crimes thefe mighty
woes have brought;

"Go, therefore, fend thy heralds round
the coafts,

"And at Mount Carmel gather Ifra-
el's hofts:

"Let the whole race of idol prophets
hear,

"And with the people at the Mount
appear."

The king obey'd, and through all Israel's land,
 The heralds bear their monarch's dread command.
 The people and the idol prophets all,
 Attend obedient to their monarch's call.
 Elijah then address'd the assembled throng,
 And mighty inspiration mov'd his tongue.
 "How long, ye halting sons of Israel's name
 "Shall two opinions still expose your shame?
 "If the Almighty is your chosen God,
 "Obey his word, and tremble at his rod;
 "But if this heathen Baal you adore,
 "Serve him alone, and serve the Lord no more."
 Abash'd with conscious guilt, the people stood,
 And numerous thousands answered not a word.
 Again the prophet speaks, the people hear,
 With mute attention listens every ear.
 "I singly stand, a prophet of the Lord,
 "Alone escap'd the queen's destroying sword.
 "The idol prophets here before us stand,
 "By hundreds gather'd from all Israel's land:
 "Let two unblemish'd bulls for sacrifice,
 "Be here produc'd before the people's eyes;
 "Let them take one, and as their rites require,
 "An altar raise, for sacrifice prepare,
 "Call on their God to answer them by fire:
 "I also, who proclaim Jehovah's word,
 "With stones will raise an altar to the Lord,
 "The other bullock for the offering slay,
 "The wood prepare, the flesh in order lay,
 "As laws divine and holy rites require,
 "And call on God to answer me by fire.
 "That God whose offering burns with heavenly blaze,
 "Shall be the God to serve, adore and praise."
 To this dread trial, anxious for the event,
 The waiting multitude proclaims assent.

The idol prophets then without delay,
 Their altars raise, the appointed bullock slay,
 The wood prepare, the flesh in order lay;
 Then to their senseless Idol raise their cries
 For kindling flames to burn their sacrifice.
 At noon Elijah mocked their fruitless prayer,
 And thus address'd them with sarcastic air:
 "Call louder, louder still, your God perchance,
 "Is journeying, talking, or in sleep entranced."
 Their cries increase, they shriek in accent wild,
 Their flesh they cut, with blood they are defiled,
 'Till near the time for evening sacrifice,
 Invoke their Idol God with unavailing cries.
 Then near the people great Elijah stood,
 And there repaired the altar of the Lord.
 He took twelve stones, the number of the tribes,
 As antient rites and Moses' law prescribes;
 The bullock for the offering then he slays,
 The wood prepares, the flesh in order lays,
 Then round the altar digs a trench profound,
 The offering wets, and fills the trench around.
 The Prophet then to Heaven address'd his prayer,
 With faith not doubting, yet with contrite air;
 "God of our fathers, let it now be known
 "That thou the Lord our God art God alone;
 "That I thy prophet, who before thee stand,
 "Have done these things at thy supreme command;
 "Hear me, O God, and let this people see,
 "And turn their stubborn hearts again to thee."
 The Prophet ceas'd, when their astonish'd eyes
 See Heavenly flames consume the sacrifice,

The wood, the stones, and dry the
moisten'd ground,
And lick the water from the trench a-
round.
The people bow'd themselves with one
accord, [Lord
And solemnly engag'd to serve the
Again the Prophet spoke, and at his
word,
The host obey the servant of the Lord:
"Take all these Prophets, this deceiv-
ing band,
"Who bring down judgments on your
guilty land.
"Let none escape." The host the Proph-
ets took,
Elijah led them down to Kishon's brook,
And slew them there, while their pol-
luted blood
Condens'd the stream, and crimson'd all
the flood.
The prophet then the people left be-
hind,
On Carmel's top his Reverend head re-
clin'd,
His servant sent, to view the skies and
main,
And watch the symptoms of the ap-
proaching rain.

He seven times went, at last he sees
arise
A floating cloud, like a man's hand in
size;
It blackens and expands throughout the
night,
The moon and all the stars are hid from
sight;
The vault of heaven is spread with fa-
ble clouds,
Unusual darkness all the concave
shrouds,
Then on the Earth descends a mighty
rain,
The spreading inundation flows the
plain.
The storm subsides, the skies from
clouds are clear'd,
One universal voice of joy is heard,
All vegetation feels a newborn spring,
The beasts rejoice, the birds with trans-
port sing,
The murmuring streams again are
heard to roar,
And the big rivers dash against the shore.
Health and returning plenty cheer the
land,
Such were the wonders of Jehovah's
hand.

Donations to the Missionary Society of Connecticut, in the Month of May.

	D. C.
From Rev. Solomon Morgan, contributed in new settlements, - - -	6
Lady's Society in Norwich, - - -	9 50
Solomon Goodale, Jamaica Ver. - - -	20
Rev. Doct. Trumbull, avails of his sermons, - - -	10 34
A Stranger, a friend of missions, - - -	100
Augustus Thompson, Goshen, - - -	20
Samuel Hillhouse, do. - - -	6 50
A young lady in Thompson, - - -	1
A friend of Missions in New-Milford, - - -	1
A stranger from Berlin, - - -	6
A friend of Missions, - - -	2
do. do. of New-Haven, - - -	24
Hon. John Davenport, jun. - - -	100
A friend of Missions in Danbury, - - -	1 83
Israel Kelsey, Middletown, - - -	1
A friend of missions, - - -	3
	<hr/>
	312 17

C O N C L U S I O N .

A SECOND volume of this Magazine is now completed. The work was originally undertaken with a view of promoting two important objects ; to disseminate religious knowledge, and to raise money for the support of missions to the new settlements and among the Indian tribes. The number of subscribers to this work has far exceeded the most sanguine expectation of the Editors ; and consequently the profits to the Missionary Society have been more than was anticipated. How far the other object, namely, the dissemination of religious knowledge, has been promoted, the Editors will not presume to determine. They will however venture to say, that from information they have received from many places, they have reason to hope that God has blessed this work, and made it instrumental of promoting the cause of the Redeemer. From the encouragement which they have received the two last years, the Editors think it their duty to continue the Magazine. They return their sincere thanks to those who have communicated to them pieces for publication, and earnestly solicit their assistance for another volume. To their original plan they will continue to adhere ; and they hope their brethren in the ministry, and others who are friendly to the work, will give them such assistance as to enable them to furnish their readers with instructive essays and useful information.

The account of sales of the second volume, and of the profits arising therefrom, will be published as soon as it can be ascertained ; and an accurate statement will be made from time to time, that the generous patrons of this work may see that the profits are faithfully applied according to the original proposals.

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